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AND  
PROTESTANT EPISCOPAL REGISTER.  
BY MEMBERS OF THE PROTESTANT EPISCOPAL CHURCH.

***With the approbation of the Bishop of this Diocese.***

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### Front view of

### St. Michael's Church

## CHARLESTON, S. C.

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CHARLESTON GOSPEL MESSENGER,  
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FOR THE GOSPEL MESSENGER.

A SERMON

Preached in St. Philip's Church, Charleston, on the occasion of the celebration of the Third Jubilee of the "Society for the Propagation of the Gospel in Foreign Parts." By THOMAS JOHN YOUNG, Assistant Minister of St. Michael's Church.

ST. MATTHEW xxviii. 19.—"Go ye therefore, and teach all Nations."

THAT the eternal Son of God assumed the nature of man; that, in that nature, He bore the penalty of human transgression, and "suffered for sins, the Just for the unjust, that He might bring us to God;";\* that in the same nature which suffered, and died, and was buried, He rose again from the dead, ascended into heaven, and now sitteth on the right hand of God, the One Mediator between God and man; are facts, which, lying at the foundation of our holy religion, are truly preached, truly received, and truly believed, wherever the blessed Gospel of Christ has been brought home to the understanding and affections of the fallen sons of Adam. To us, brethren, who have been turned from darkness to light, and who have passed from under the yoke of Satan into the glorious liberty of the children of God, they are no less certain than the fact of our own existence: and we should just as soon think of doubting the one, as of disbelieving the other. They are of the very essence of our Christian life.

If this be so, then it follows, as a matter of course, that the preaching of the Gospel must be coëxtensive with humanity; that it must be the will of Him Who died to save the *world*, that the glad tidings of salvation should be proclaimed to the *whole family of man*. Were there no command of God to teach us this His will; were there no prophecy of Holy Writ to make known to us the grand results of the Incarnation, and Sacrifice, and Resurrection of the Son of God; we should yet be convinced of the imperative obligation upon every quickened spirit to take up the message of mercy which has been received, and to say to all within the spreading circle of its influence, Come! Come to Christ, and be joined to Him, a partaker of His nature! Come to His cross and, with Him, die to sin! Come to the Fountain of living waters, and drink, and live forever!

But there is prophecy; there is a direct command. The *promise* to fallen man, that "the Seed of the woman should bruise

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\* 1 Peter iii. 18.

the serpent's head,"\* has been felt, in its vibrations, under every dispensation, and it has and will beat with a clearer and a stronger pulse, until it is lost in the full throbings of that glorious day, when "the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea;"† when "all nations shall flow unto the mountain of the Lord's house;"‡ and, looking unto Him Who has been exalted to be a Prince and a Saviour, "shall call Him blessed."§

The *command* of our text is the small pebble cast by the hand of Omnipotence upon the wide waters of the ocean of humanity, awaking a circle which, spreading to the utmost verge of time and embracing in its compass all the nations of the earth, shall break in glory upon the shores of eternity. It is the broad commission under which a few poor fishermen went forth to revolutionize the world. It is the key note of that sweet harmony which is to calm the passions and lift the fallen spirit from its deep degradation. It is the motive power which is to drive forward the chariot of Divine Truth through the world.

In considering this command, then, the first question which naturally arises is, To whom is it addressed? The next, What are the lessons which it teaches?

I. That it was primarily addressed to the chosen Apostles, is indisputable. But that it was *not* designed for them alone, the context places beyond a doubt. Even did it stop with the words of our text, yet—remembering that Divine commands to inspired men are Divine prophecies, and learning, from the story of their lives, that it was not fulfilled by these holy men—we should be convinced that it was given to them, not as *individuals*, but as *representatives* of that great Society, whose foundation stones they were elected to lay, and which, warring here on earth, was to be triumphant in heaven. But when it is added, "Lo, I am with you *always, even unto the end of the world,*"|| then is it placed beyond all possibility of doubt that other agents besides the Apostles were to carry on and accomplish the great work which they so gloriously began. Human instrumentality is to evangelize the world; and that instrumentality, represented by the Apostles, is the "CHURCH of the Living God." To the Church, then, whether it be as the gleaning of the olive tree "in the top of the uppermost bough,"¶ or as "the sand which is by the sea-shore innumerable,"\*\* is the command of our text addressed, "Go ye therefore, and teach all nations :" and upon the Church and every individual member of it, rests the obligation to make known, to the lost and ruined, the glad tidings of salvation.

II. Many precious truths are involved in our text. But, on the present occasion, we shall direct your attention to but two of them—the aggressive nature of the Gospel, and the expansive power of the Church.

\* Genesis iii. 15.

§ Psalm lxxii. 17.

¶ Isaiah xvii. 6.

† Habakkuk ii. 14.

|| St. Mat. xxviii, 20.

‡ Isaiah ii. 2.

\*\* Heb. xi. 12.

1. Wherever sin and religious error exist, there the position of the Gospel is that of aggression. Truth and error are in direct antagonism to each other: and in the fierce battle ever waging between them, however seemingly varying, for a time, the chances of victory, truth must ultimately prevail; for truth is of God, and error is of that wicked One who first brought sin into the world; and He who was Incarnate Truth "was manifested, that He might destroy the works of the Devil."<sup>\*</sup> Of truth and error, the Gospel and fallen humanity are the representatives. The Gospel, then, is antagonistic to human nature. If it proclaims "peace, good will toward men," it rests not there. It aims to control the passions, which, unsubdued, lead to degradation and misery. It goes forth to call men to repentance. It declares war against sin and error. And whatever the nature of the error—(we are of course, speaking of moral and religious error;)—however fierce the struggle between the antagonizing powers; however various, and diversified, and powerful the obstructions which impede the progress of the Gospel; however feeble the instrumentalities which are wielded to advance it: however wide and cruel the divisions and contentions in the "sacramental host of God's elect," the army which fights under its banner; however numerous and seemingly thorough the defeats to which it is exposed; still—its course is onward to victory and universal supremacy. All the powers of earth and hell cannot stay its march. It may be localized, but it has no local bounds. "With plastic power it adapts itself to all distinctions of race. It addresses itself not to this or that people, or condition of thought, or social state, or political organization, but to fallen human nature;" and that nature, whether Greek or Jew, Barbarian, Scythian, bond, or free; whether weak as the thistle's down before the breath of the tempest, or seemingly powerful as the rushing billows which swell to heaven; must bow beneath its mighty arm and yield to its control.

Destitute of strength, because destitute of Christ, all the religions of the earth must melt away before the glowing warmth of the blessed Gospel. Here and there, the worn-out superstitions of man's invention may seem to kindle with fresh vigour, and start up to battle manfully against God's truth; but their fate is sealed, and, with steady pace, the Gospel is advancing to universal dominion. In the first century, five hundred thousand souls, it is computed, passed from the army of darkness and ranged themselves beneath the banner of light. In the fifth century, that number had grown to fifteen millions. In the fifteenth century to one hundred millions. In the eighteenth century to two hundred millions. And now, the number of those who acknowledge Christ Jesus as their Lord, cannot be much less than three hundred millions.<sup>†</sup> The tide of conquest is rolling onward; the dispro-

\* 1 John iii. 8.

† The following note is from the Appendix of Grant's admirable Bampton Lectures on Missions to the Heathen.

"In Mr. Turner's 'History of the Anglo-Saxons', the following tabular statement is given. 'as a conjectural but probable representation of the progressive increase of the number of Christians in the world:—

portion between the Christian and Pagan population of the world is daily lessening; idolatry is fading away before the light which beams from the cross. And how can it be otherwise? It is the aggression of a high and restless, upon an inferior and inert, civilization. It is the aggression of power upon weakness, of truth upon error:—and soon—How long, O Lord, holy and true!—soon, “the kingdoms of this world” shall “become the kingdoms of our Lord and of His Christ; and He shall reign for ever and ever.”\*

2. Aggression and universality, then, are properties of the Gospel; and if so, then is *expansiveness* a token of the *Church* of Christ, to which the ministration of the Gospel has been committed. Such is it declared to be in the Word of God. “*The kingdom of heaven*”—the Church—“is like a grain of mustard seed, which a man took, and sowed in his field: which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and *becometh a tree*, so that the birds of the air come and lodge in the branches thereof.”† Again, “The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the *whole was leavened*.”‡ Again, “The kingdom of heaven is like unto a net, that was cast into the sea, and *gathered of every kind*.”§ And once more, “So is the kingdom of God, as if a man should cast seed into the ground; and should sleep, and rise night and day, and the *seed should spring and grow up, he knoweth not how*. For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear.”||

Need we any further evidence? It is found in the nature of the true Church itself. The Church is the body of Christ, having the indwelling Light; and as such, is itself light: according to the saying of our Lord, “*Ye are the light of the world*.”¶ And light which cannot spread itself abroad, is no true light. For this end was the Church constituted, to give shine unto the world; and

1st Century,	-	-	500,000	10th Century,	-	-	50,000,000
2d     “	-	-	2,000,000	11th     “	-	-	70,000,000
3d     “	-	-	5,000,000	12th     “	-	-	80,000,000
4th     “	-	-	10,000,000	13th     “	-	-	75,000,000
5th     “	-	-	15,000,000	14th     “	-	-	80,000,000
6th     “	-	-	20,000,000	15th     “	-	-	100,000,000
7th     “	-	-	25,000,000	16th     “	-	-	125,000,000
8th     “	-	-	30,000,000	17th     “	-	-	155,000,000
9th     “	-	-	40,000,000	18th     “	-	-	200,000,000

(Ferrusac. Bull. Univers. Geog. p. 4, Jan. 1827.)

‘But I think,’ he adds, ‘in this nineteenth century, the real number of the Christian population of the world is nearer to three hundred millions, and is visibly much increasing, from the missionary spirit and exertions which are now distinguishing the chief Protestant nations in the world. The Jews, from the number which I have observed in every part of the globe, are between six and eight millions; the Mahometans not above eighty millions; and the Pagans, in the four quarters of the earth, do not exceed six hundred millions.’—Vol. iii. p. 484, note, 6th edition.”

\* Rev. xi. 15.

† St. Mat. xiii. 31, 32.

‡ St. Mat. xiii. 33.

§ St. Mat. xiii. 47.

|| St. Mark iv. 26-28.

¶ St. Mat. v. 14.

"if, after due trial," in any portion of it, "it fail of diffusing its light abroad, a light that may be recognized and felt, then, *so far forth*, it is without the mark of being of that One Body which Christ has instituted and endowed with power for this purpose; it is deficient in the conditions and requirements needful for fulfilling the command, 'Go ye into all the world, and preach the Gospel to every creature,' and for claiming the promise which is certainly attached to the execution of this duty."<sup>\*</sup> A true Church "lives in activity. It is gifted with power, the power as of fire or the wind, which exist only in motion; and its life is made manifest according as it extends abroad the holy influences with which it is endowed." Expansiveness, then, is truly noted among the tokens of the Church's life.

And now comes the startling fact—a fact with which we have often been taunted by our enemies—that for one hundred and fifty years after the blessed Reformation, no movement, of any moment, was made in our Mother Church of England, for spreading the Gospel beyond her own borders. Year after year had she prayed, on the solemn fast of Good Friday, that God would "have mercy upon all Jews, Turks, Infidels and Heretics; and fetch them home to his flock, that they might be made one fold under one Shepherd, Jesus Christ our Lord :" Day after day, in her evening hymn, was the petition offered, "Let Thy way be known upon earth, Thy saving health among all nations :" and generation after generation passed away, and none went forth to proclaim the everlasting Gospel to a world buried in sin. During this long period was there no vitality in this portion of the Lord's vineyard ? Had her reformation of the errors which had crept in and marred the beauty of her fair heritage, palsied her energies ? Had her separation from the tyranny and corruptions of Rome, separated her also from her Great Head, the Source and Fountain of life ? We answer unhesitatingly and fearlessly—No ! There was life; fresh, vigorous life, in her bosom: but, like the Mother Church of Christendom, she was "*beginning at Jerusalem.*"<sup>†</sup> She was expanding *within*; lengthening her cords and strengthening her stakes in her own special domain; *preparing* herself to go forth to the battle against the mighty. In the language of one<sup>‡</sup> who seems to have thought deeply on the subject: "The outbreak of the Reformation isolated the English Church and the reformed continental bodies from the vast system with which they had been bound up. They were thrown suddenly on their own resources. Numberless duties pressed upon them at once, of which they were unable to compass the range, or provide the means necessary for their discharge. They had to create anew, to build up, to fix their principles, define their rights, and ascertain the relations in which they stood to one another and to the temporal power. And yet they had not entirely mastered their own or one another's

<sup>\*</sup> Grant's Bampton Lectures. Lect. vi. p. 182. To these Lectures the writer desires to acknowledge his obligation for much information.

<sup>†</sup> St. Luke xxiv. 47.

<sup>‡</sup> Grant's Bampton Lectures, p. 185.

principles. The sympathy and union which had been strong enough for them to break from Rome, was not sufficiently close to enable them to reconstruct, and to draw out, a system of their own; to develop it on defined laws of action, with unity of conduct and of object. Two principles seem mainly to have predominated in the measures adopted by the reformers of our Church; and these they were diligent in carrying out,—the Christian life of the nation on the one hand, and of the individual on the other; with these alone they were occupied, and by these their views, for the time, were bounded. Their own immediate difficulties, too, soon engaged their thoughts. When the depths of society are once broken up, it is not until after a long lapse of time, and many heavings to and fro, that they can settle down again in peace and order. Thus internal strifes and gainsayings, hostilities from without fomented by Rome, and perplexities from within, exhausted the energies of Christian men during the reigns of Elizabeth and James; and for one hundred and fifty years no definite attempt was encouraged for extending the Church into the distant wilderness of the world. Thoughts, indeed, and crude proposals were entertained from time to time, but they serve only to bear witness to the state of unripeness in which Christians found themselves to enter upon so high a work of evangelical duty and enterprise." Thus Cromwell had in view a vast scheme of establishing, when he should become king, a society which might effectually rival the Congregation " De propagandâ Fide" at Rome, and spread through the world the Protestant faith.\* But it pleased God, of His mercy, not to permit that "bold, bad man" to labor in so good a cause: just as, by His providence and grace, He had prevented that monster of cruelty and lust, Henry the Eighth, even whilst using him as an instrument to destroy the power of the Pope in our father-land, from taking part in the reformation of the Church.† During his Protectorate, however, in the year 1649,

\* "Stoupe told me," says Burnet in the History of his own Times, (vol. 1. p. 132.) "of a great design Cromwell had intended to begin his kingship with, if he had assumed it; he resolved to set up a Council for the Protestant religion, in opposition to the congregation De propagandâ Fide at Rome. He intended it should consist of seven counsellors and four secretaries for different provinces. These were, the first, France, Switzerland, and the Valleys; the Palatinate and the other Calvinists were the second; Germany, the North, and Turkey were the third; and the East and West Indies were the fourth. The secretaries were to have 500*l.* salary a piece, and to keep a correspondence every where, to know the state of religion all over the world, that so all good designs might be by their means protected and assisted..... They were to have a fund of 10,000*l.* a year, at their disposal for ordinary emergencies, but to be farther supplied as occasions should require it. Chelsea college was to be made up for them, which was then an old decayed building, that had been at first raised to be a college for writers of controversy."

† It has generally been said that Henry viii was the instrument of the Reformation in the Church of England. Now, though it is not denied that God *may* use the vilest of men to effect the purposes of His grace, yet is it right to maintain that the reformation of the doctrines and practices of the Church *is*, in no sense, to be attributed to this monster. He was the instrument of uprooting the Papal power, and thus far *prepared the way* for the reformation of doctrine; but the Church was as corrupt in his day as it had been at any former period. It was not

an ordinance was passed for "the promoting and propagating of the Gospel of Jesus Christ in New England, by the erection of a corporation to be called by the name of the President and Society for the Propagation of the Gospel in New England."\* On the restoration of Charles II<sup>d</sup>, the charter of this society was renewed and its powers enlarged.† But it soon came to nought.

In the year 1696, Dr. Bray was appointed the Bishop of London's Commissary in Maryland, and immediately exerted himself to procure well-qualified Missionaries, and the means of supplying them with theological libraries. Failing in an effort to obtain pecuniary aid from the government; and to procure a charter for a Protestant congregation, *pro fide propagandā*, he exerted himself to establish "a voluntary association to carry on the service already commenced in the Colonies, and to promote Christian knowledge both at home and abroad." This was in the year 1698. Returning from America in 1700-1, and finding the association which he had established in a very flourishing condition, he was encouraged to petition again for a charter; and, being supported by the Archbishop of Canterbury (Dr. Tennison) and the Bishop of London (Dr. Compton), he at length succeeded.‡ On the 16th of June 1701, that Society, whose one hundred and fiftieth Anniversary or third Jubilee we are, by the invitation of the Abp. of Canterbury and the Pastoral Letter of our own Diocesan, now celebrating, was incorporated by the name of "The Society for the Propagation of the Gospel in Foreign Parts." The time had come for the Church of England to move forward in the work of evangelizing the world; and though her first efforts were but as the faint dawnings of the morning light, yet were they the promise of a brighter day; and, thanks be to God, we see her now pressing forward towards the full splendour of her meridian glory. As it is said in the letter just read in your hearing,§ "From its first small beginnings in New England, the society has extended its operations into all parts of the world, from the Ganges to Lake Huron, and from New Zealand to Labrador."

The first object of the Society, keeping in view the duty of supplying, first of all, the wants of our own household of faith, was, undoubtedly, to provide a competent maintenance for the Clergy in the Plantations, Colonies and Factories. But it did not limit its labours to this end, and contemplated provision also for the

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until the reign of Edward vi, that the Reformation actually began to be accomplished. Cranmer, Ridley, and their co-adjutors, not Henry viii, were the instruments to this end. The writer has no where seen this point insisted upon; and has not, therefore, deemed a note, directing attention to it, uncalled for.

\* Historical Notices, &c. by Ernest Hawkins, p. 9. A general collection was ordered to be made for this Society in all the parishes of England and Wales. With the proceeds of this collection the Society purchased an estate in land; and some progress is said to have been made in the conversion of natives.

† Ibid.

‡ Hawkins' Historical Notices. pp. 15, 16, 17. It is pleasant to remember that this noble Society owes its origin to an American Missionary.

§ The Archbishop of Canterbury's letter had just before been read from the Chancel by the Bishop of South-Carolina.

propagation of the Gospel among the heathen.\* God has indeed wonderfully blessed its small beginnings; and dead must be the heart which does not swell with gratitude when it contemplates the great work which, in connexion with the Church Missionary Society, it is now accomplishing in the world.

Some idea may be formed of the gradual progress of the Society, from a review of its annual receipts, and of the number of Missionaries employed. For the first ten years of its existence, its average annual income was about £1,269 (\$6,091). For the next forty years it was £2,150 (\$10,320). For the next twenty years, £4,000 (\$19,200). The income the last year (exclusive of a balance from the preceding year, and capital sold) amounted to £94,574 (\$453,955).† So again the number of its Missionaries increased with the growth of its funds. On the 11th of June, 1702, its first and only Missionaries, the Rev. George Keith‡ and the Rev. Patrick Gordon,§ landed upon the shores of New Eng-

\* The following is an extract from the Charter of the Society.

“ Whereas Wee are credibly informed, That in many of our Plantacons, Colonies and Factories beyond the Seas, belonging to Our Kingdome of England, the Provision for Ministers is very mean; and many others of Our Plantacons, Colonies and Factories are wholly destitute, and unprovided of a Mainteynance for Ministers, and the Publick Worshipp of God; and for Lack of Support and Mainteynance for such, many of Our Loveing Subjects doe want the Administration of God's Word and Sacraments, and seem to be abandoned to Atheism and Infidelity; and alsoe for Want of Learned and Orthodox Ministers to instruct Our said Loveing Subjects in the Principles of true Religion, divers Romish Priests and Jesuists are the more incouraged to pervert and draw over Our said Loveing Subjects to Popish Superstition and Idolatry.

And whereas Wee think it Our Duty, as much as in Us lyes, to promote the Glory of God, by the Instruccon of Our People in the Christian Religion; and that it will be conducive for accomplishing those Ends, that a sufficient Mainteynance be provided for an Orthodox Clergy to live amongst them, and that such other Provision be made, *as may be necessary for the Propagation of the Gospell in those Parts.*”

† See appendix to Hawkins' Hist. Not.

‡ “ Keith was born at Aberdeen in 1638, and was a fellow-student in that University with Bishop Burnet. After taking his degree of M. A., he quitted the Kirk of Scotland, joined the Quaker body, and went to Pennsylvania, where it appears that he created some disturbance among the members of that sect, by pushing their peculiar doctrines to an extreme. Thus he maintained, that no consistent Quaker could act either as lawgiver or magistrate. If this were admitted, the inference would necessarily follow, that their laws must be made and administered either by Churchmen, or by some of the numerous Protestant sects. Keith was brought to trial for the publication of these opinions, and convicted, though the fine which was imposed was afterwards remitted. Soon after this he joined the communion of the Church of England.” *Hawkins' Hist. Not.* p. 25.

§ Mr. Gordon's career of usefulness was closed almost as soon as it began. Gov. Morris, in a letter to Archdeacon (afterwards Bishop) Beveridge, speaks thus of him: “ Mr. Gordon's abilities, sobriety, and prudence, which gained him the good opinion of every body acquainted with him, both of the Church and among the dissenters, gave me great hopes that I should be able to transmit to your Reverence an account of the great progress he had made in his mission; but God, Who disposes all things wisely and best, was pleased to take him away just as he was entering upon his charge. He went from New-York with design to preach in his parish (at the invitation of some of the best men in it) took sick the day before he designed to preach, and so continued until his death, which was in about eight days after.” *Hawkins' Hist. Not.* p. 31,

land. On Christmas day, in the same year, the Rev. Samuel Thomas,\* the first Missionary to South-Carolina, arrived at Charleston. In 1716, the number of its Missionaries, including schoolmasters and interpreters, was thirty-one. In 1730, forty-seven. In 1776, more than one hundred. Now it numbers its Missionaries by hundreds in Asia, Africa, America, Australasia, and the West-India Islands.† Great have been thy mercies, O Lord God!

The debt of gratitude which we owe to the "Society for the Propagation of the Gospel," for "a long continuance of nursing care and protection" extended to the Church in these United States, and especially to our own Diocese, is large indeed—a debt which we can never repay, and the only return for which that we can make is to extend to others who are now as destitute as we once were, the blessings which have been conferred on us. All that we are, we owe, under God, to this noble Society. In the year 1702, when its first Missionary was sent to this country, and when our population was 250,000, the number of Episcopal Clergymen in the United States could not have exceeded six.‡ In

\* Mr. Thomas, according to Humphreys, (Historical Account of the Incorporated Society, &c. p. 81) was sent out, originally, to attempt "the conversion of the Yammosee Indians;" but the Governor (Sir Nathaniel Johnson) did not consider it advisable for him to enter upon that work, and therefore appointed him "to the cure of the people settled on the three branches of the Cooper River, fifteen miles distant from each other; but to make Goosecreek the chief place of his residence." Mr. Thomas died in October (Hawkins, p. 48, says December) 1706. "This worthy Missionary," says Humphreys, "died, (as several gentlemen of the country wrote word) very much lamented for his sound doctrine, exemplary life, and industry; after having laid a good foundation for his successors, to carry on the work he had begun." The Governor and Council of South-Carolina spoke of his death as a "very great loss to the province, he being a person of great piety and virtue, and by his exemplary life, and diligent preaching, and obliging carriage, had the good will of all men."

Many of Mr. Thomas' descendants are still in Carolina; and one of them, the Rev. Edward Thomas, whose sterling worth, sound judgment, high intelligence, and pure, earnest and devoted piety made his influence to be felt by all associated with him, was for several years, (from 1835 to 1840) the Rector of one of the Parishes, St. John's, Berkley, to which his ancestor had been the first Missionary.

† The Society has now in Asia forty-four clerical Missionaries. In Africa, fourteen. In North America, three hundred and five. In South-America, seven. In Australasia, sixty-two. In the West-Indies, twenty. In all, four hundred and fifty two, besides catechists, &c. &c. The expenditure on these missions, in 1850, was £75,138. (\$360,662.)

‡ The estimate in the discourse was based upon the fact, that in the year 1679, twenty-three years before the Society sent its first Missionary to America, the Bishop of London had found, "by inquiry, that there were not at that time more than *four* Episcopal Clergymen on the continent of America." (Hawkins' Hist. Not. p. 14.) Since the discourse was preached, however, a copy of the first report of the Society has come to hand, from a tabular statement in which it appears that there must have been a larger number than that mentioned. In New England there were four Clergymen, two at Boston, one at Braintree, and one at Newport. (There are now in these States, two hundred and thirty-eight Clergymen.) In New-York there seem to have been five. (There are now three hundred and eighty-two.) In New Jersey, none. (There are now sixty-one.) In Pennsylvania, two in the city of Philadelphia. (There are now one hundred and fifty-five.) In Maryland, sixteen. (There are now one hundred and twenty-four.) The number in Virginia is not mentioned, though it is stated that there were fifty parishes, with about thirty Chapels of ease. This would lead us to believe that

propagation of the Gospel among the heathen.\* God has indeed wonderfully blessed its small beginnings; and dead must be the heart which does not swell with gratitude when it contemplates the great work which, in connexion with the Church Missionary Society, it is now accomplishing in the world.

Some idea may be formed of the gradual progress of the Society, from a review of its annual receipts, and of the number of Missionaries employed. For the first ten years of its existence, its average annual income was about £1,269 (\$6,091). For the next forty years it was £2,150 (\$10,320). For the next twenty years, £4,000 (\$19,200). The income the last year (exclusive of a balance from the preceding year, and capital sold) amounted to £94,574 (\$453,955).† So again the number of its Missionaries increased with the growth of its funds. On the 11th of June, 1702, its first and only Missionaries, the Rev. George Keith‡ and the Rev. Patrick Gordon,§ landed upon the shores of New Eng-

\* The following is an extract from the Charter of the Society.

“Whereas Wee are credibly informed, That in many of our Plantacons, Colonies and Factories beyond the Seas, belonging to Our Kingdome of England, the Provision for Ministers is very mean; and many others of Our Plantacons, Colonies and Factories are wholly destitute, and unprovided of a Mainteynance for Ministers, and the Publick Worshipp of God; and for Lack of Support and Mainteynance for such, many of Our Loveing Subjects doe want the Administration of God's Word and Sacraments, and seem to be abandoned to Atheism and Infidelity; and alsoe for Want of Learned and Orthodox Ministers to instruct Our said Loveing Subjects in the Principles of true Religion, divers Romish Priests and Jesuists are the more incouraged to pervert and draw over Our said Loveing Subjects to Popish Superstition and Idolatry.

And whereas Wee think it Our Duty, as much as in Us lyes, to promote the Glory of God, by the Instrucon of Our People in the Christian Religion; and that it will be conducive for accomplishing those Ends, that a sufficient Mainteynance be provided for an Orthodox Clergy to live amongst them, and that such other Provision be made, *as may be necessary for the Propagation of the Gospell in those Parts.*”

† See appendix to Hawkins' Hist. Not.

‡ “Keith was born at Aberdeen in 1638, and was a fellow-student in that University with Bishop Burnet. After taking his degree of M. A., he quitted the Kirk of Scotland, joined the Quaker body, and went to Pennsylvania, where it appears that he created some disturbance among the members of that sect, by pushing their peculiar doctrines to an extreme. Thus he maintained, that no consistent Quaker could act either as lawgiver or magistrate. If this were admitted, the inference would necessarily follow, that their laws must be made and administered either by Churchmen, or by some of the numerous Protestant sects. Keith was brought to trial for the publication of these opinions, and convicted, though the fine which was imposed was afterwards remitted. Soon after this he joined the communion of the Church of England.” *Hawkins' Hist. Not.* p. 25.

§ Mr. Gordon's career of usefulness was closed almost as soon as it began. Gov. Morris, in a letter to Archdeacon (afterwards Bishop) Beveridge, speaks thus of him: “Mr. Gordon's abilities, sobriety, and prudence, which gained him the good opinion of every body acquainted with him, both of the Church and among the dissenters, gave me great hopes that I should be able to transmit to your Reverence an account of the great progress he had made in his mission; but God, Who disposes all things wisely and best, was pleased to take him away just as he was entering upon his charge. He went from New-York with design to preach in his parish (at the invitation of some of the best men in it) took sick the day before he designed to preach, and so continued until his death, which was in about eight days after.” *Hawkins' Hist. Not.* p. 31,

land. On Christmas day, in the same year, the Rev. Samuel Thomas,\* the first Missionary to South-Carolina, arrived at Charleston. In 1716, the number of its Missionaries, including schoolmasters and interpreters, was thirty-one. In 1730, forty-seven. In 1776, more than one hundred. Now it numbers its Missionaries by hundreds in Asia, Africa, America, Australasia, and the West-India Islands.† Great have been thy mercies, O Lord God!

The debt of gratitude which we owe to the "Society for the Propagation of the Gospel," for "a long continuance of nursing care and protection" extended to the Church in these United States, and especially to our own Diocese, is large indeed—a debt which we can never repay, and the only return for which that we can make is to extend to others who are now as destitute as we once were, the blessings which have been conferred on us. All that we are, we owe, under God, to this noble Society. In the year 1702, when its first Missionary was sent to this country, and when our population was 250,000, the number of Episcopal Clergymen in the United States could not have exceeded six.‡ In

\* Mr. Thomas, according to Humphreys, (Historical Account of the Incorporated Society, &c. p. 81) was sent out, originally, to attempt "the conversion of the Yammosee Indians;" but the Governor (Sir Nathaniel Johnson) did not consider it advisable for him to enter upon that work, and therefore appointed him "to the cure of the people settled on the three branches of the Cooper River, fifteen miles distant from each other; but to make Goosecreek the chief place of his residence." Mr. Thomas died in October (Hawkins, p. 48, says December) 1706. "This worthy Missionary," says Humphreys, "died, (as several gentlemen of the country wrote word) very much lamented for his sound doctrine, exemplary life, and industry; after having laid a good foundation for his successors, to carry on the work he had begun." The Governor and Council of South-Carolina spoke of his death as a "very great loss to the province, he being a person of great piety and virtue, and by his exemplary life, and diligent preaching, and obliging carriage, had the good will of all men."

Many of Mr. Thomas' descendants are still in Carolina; and one of them, the Rev. Edward Thomas, whose sterling worth, sound judgment, high intelligence, and pure, earnest and devoted piety made his influence to be felt by all associated with him, was for several years, (from 1835 to 1840) the Rector of one of the Parishes, St. John's, Berkley, to which his ancestor had been the first Missionary.

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the same year the population of South-Carolina was 7,000,\* and there was but one Clergyman in the State.† From this small beginning how great has been the result. In 1776, when the tie which bound us to the Mother Country was dissolved, there were eighty-six Missionaries,‡ besides twenty-one schoolmasters and catechists in the United States. In South-Carolina there were twenty parishes with settled Clergymen, ten of whom were Missionaries. Of these twenty parishes, the following owe their origin to the Society : St. James', Goosecreek ;§ St. Paul's, Stono ;|| St. John's, Berkley ;¶ St. Andrew's ;\*\* Christ Church ;†† St.

there must have been a comparatively large number of Clergymen here. But, Dr. Hawks (in his "Narrative of Events, &c. &c. p. 64,) mentions that, in 1661, "most of them [these Parishes] were destitute of Clergymen, as the whole number of Ministers in the Colony was about one-fifth of the number of Parishes." The number at that time, then, must have been about ten. In 1702 they could not have exceeded fifteen. (There are now one hundred and nine.) In North-Carolina, one recently sent out. (There are now thirty-eight.) In South-Carolina, one. (There are now sixty-nine.) This would make the whole number in the United States, forty-four; a larger number than there is reason to think, were really engaged in the discharge of clerical duty.

\* Hawkins' Hist. Not. p. 23.

† Rev. Edward Marston, Rector of St. Philip's Church, Charleston. There had also been another Clergyman, the Rev. Wm. Corbin, at Goosecreek; but he had resigned his Parish.

‡ It has often been said that the Missionaries to this country were generally men whose characters, for piety and learning, were of a low order. So far as this matter has been examined by the preacher, though his investigation has been principally directed to those sent to South-Carolina, he is convinced that the reverse of this is true. They were generally pious, zealous, faithful, devoted men, not inferior in intellectual attainment to the Clergy of any country. That there were exceptions is not denied, but they were very few.

§ The first Missionary to this Parish, was, as has been already mentioned, the Rev. Samuel Thomas. The number of communicants was, at first, but five, but they soon increased to thirty-two. Great pains were taken for the instruction of the Negroes. Mr. T. was succeeded in 1706 by the Rev. Francis Le Jau, D. D. (Humphreys writes the name Le Jeau), who appears to have been a faithful and devoted Missionary. The Parish then consisted of "one hundred families, making up one thousand persons, much the greater number of which were members of the Church of England. The first year of his mission he baptized twenty-one children, the second nineteen, and the number of Communicants increased to thirty-five." He died very much lamented, in the year 1717; and was succeeded in 1720, by the Rev. Mr. Merry, who remained but a short time at Goosecreek. He was succeeded, in 1724, by the Rev. Richard Ludlum, who, dying in 1728, bequeathed all his estate, amounting to £2,000 Carolina currency, "for erecting and maintaining a school for the instruction of poor children of that Parish." See Dalcho's Hist. Account, &c. for the history of this Parish to the year 1820.

|| The first Missionary to this Parish was the Rev. Mr. Dun, who was sent out by the Society in the year 1705.

¶ The first Missionary to this Parish, after the Rev. Samuel Thomas, who, residing at Goosecreek, officiated on the three branches of the Cooper river, was the Rev. Robert Maule, who arrived in 1707. "This good man's labours were attended with success, the people regularly came to Divine Service, and many frequented the Sacrament; and the whole body of them were influenced to lead more orderly and Christian lives." Worn out by fatigue and anxiety, Mr. M. died in 1715.

Thomas';\* St. Helena's, Port Royal Island;† St. Bartholomew's;‡ St. George's;§ Prince George's, Winyaw;|| and Prince Frederick's.¶ The Parishes of St. Philip,\*² Charleston; and St.

\*\* The Rev. Alexander Wood was the first Missionary to this Parish, and entered upon his duties in 1707. He was "a very deserving man."

† The first Missionary to this Parish, was the Rev. Gilbert Jones, who arrived in 1711-12. But the Rev. Edward Marston and the Rev. Richard Marsden, had officiated there in 1708. Occasional services had also been rendered by Commissary Johnston, Mr. Maule and Mr. Hasell. Mr. Jones was a very diligent and earnest man. Though very poor, he refused to receive contributions from his parishioners, whom he thought poorer than himself.

\* After the Rev. Samuel Thomas, the Rev. Thomas Hasell was the first Missionary in this Parish. He had been sent out as a deacon in 1705, and had been employed as a Catechist in Charleston. But after his ordination as Priest, in 1709, he was sent to this Parish. He had, as Humphreys tells us, "very good success in his ministry, was respected and loved by his Parishioners, and a great many persons of unsettled principles were induced to hold a firm faith. A great many young persons descended of Dissenters of various tenets, conformed to the Church of England, and several young men of French parentage in Orange quarter, who understood English, constantly attended his Church." He remained in this Parish thirty-five years, having departed this life on the 9th November 1744. Many of his descendants are still in Carolina, and several of them have imitated the example of their pious ancestor and devoted themselves to the Lord in the ministry of His Word and Sacraments. The Rt. Rev. C. E. Gadsden, D. D., Bishop of the Diocese, the Rev. Philip Gadsden, Rector of St. Paul's, Stono, and the Rev. C. P. Gadsden, Assistant Minister of St. Stephen's Parish, are among the number of these.

† The Rev. William Guy was the first Missionary to this Parish. He commenced his labors in 1713. "Though there had formerly been some Anabaptist and Presbyterian teachers here, yet at his arrival the public had no teacher of any persuasion, and lived all without using any kind of public Divine worship. Mr. Guy performed service in the houses of the planters, "sometimes in one part of the Parish, sometimes in another, that all the people, at times, might have an opportunity of coming to Divine worship." There were about seventy families in his cure.

‡ The Rev. Mr. Osborn was sent to this Parish in 1713, and found in it about one hundred and twenty families scattered through the country at great distances from each other. He officiated at five different places, some of them twenty miles from his residence. He was very diligent and successful in his work, and very soon after his settlement in the Parish he had baptized seventy persons, many of them adults.

§ The Rev. Peter Tustian, was sent, in 1719, to this Parish, which, until 1717 had formed part of St. Andrew's. He remained but a short time, and was succeeded in 1723 by the Rev. Francis Varnod, who was very successful in his labours, and the year after his arrival, the Christmas Communion found fifty communicants at the holy table. Seventeen of these were negroes.

|| The Rev. Thomas Morritt was the first Missionary to this Parish, which had been formed in 1725. He arrived in 1728, and remained until 1734, when he removed to Prince Frederick's Parish.

¶ After the resignation of Mr. Morritt, which was caused by the people becoming dissatisfied with him, soon after his appointment, the Society sent to this Parish, in 1736, the Rev. John Fordyce, who continued the Rector until 1751, when he died.

\*² The Rev. Commissary Johnston, Rector of St. Philip's Church, received, from the Society, a missionary salary of £50 per annum. In the year 1711, the Rev. Wm. Guy was appointed by the Society teacher of the school in Charleston, and Assistant to the Rector of St. Philip's Church. In 1728, the Rev. John Lambert was appointed to the school, and also afternoon preacher at St. Philip's Church. In Dalcho's "Historical Account," may be found other instances of the Society's aid to St. Philip's Church.

James', Santee,\* and St. Peter,† also experienced the bounty of the Society.

The Revolution necessarily dissolving our connexion with the Society, arrested, for a time, the progress of the Church in this country.‡ But its course has still been onward; and seventy-five years have effected a wondrous change. There are now in the United States, twenty-nine Dioceses, thirty-two Bishops, one thousand five hundred and fifty-seven Priests and Deacons, and one hundred and fifty-two Candidates for Orders. In this Diocese there are fifty-three Parishes and several Missionary chapels and stations, one Bishop, sixty-six Priests and Deacons, and six candidates for Orders. The progress of the Church in the United States, and especially in this Diocese, has been a gradual one—so gradual as scarcely to be perceptible.§ “The seed has sprung and grown up,” *we know not how:* and yet, “a little one has become a thousand, and a small one a strong nation.”||

\* The Rev. Philip De Richbourg, the first Minister of the Parish, and his successor, the Rev. Mr. Poulderous, though not Missionaries of the Society, yet received occasional gratuities from it. In 1758, the Society sent the Rev. Samuel F. Warren as its Missionary to this Parish.

† The Rev. Henry Chiffelle was the first Missionary of the Society to this Parish. He was sent in 1774. He was not however the first Minister of the Parish, who was the Rev. Joseph Bugnion in 1732.

Humphreys who wrote his “Historical Account” in 1723, thus concludes his account of the Missionaries sent to South-Carolina: “Thus through the pious liberality of the country, though there was scarcely any face of the Church of England in this Province when this Society was first established, there have been 13 Churches and 4 Chapels of Ease since built, a Free School hath been erected at Charles-Town. The whole body of the people have had the advantage of the administration of God’s Word and Sacraments, and such a light set up among them, as, it is hoped, no age shall see extinguished.” In the conclusion of his work, he says: “The success of the Society’s labours hath exceeded their first hopes. .... Above sixty Churches have been built, a very great body of people have been instructed; many schools have been opened for training up of children and youth in the knowledge of the Christian faith, and with convenient learning; and above *eight thousand* volumes of books, besides *one hundred thousand* small tracts, of devotion and instruction, have been dispersed among the inhabitants.

“In justice and honour to the Colonies it must be remarked here, how much they deserved this help of their countrymen. Great numbers of the most worthy persons in the richer Colonies shewed a very earnest and sincere zeal to have the Church of England settled among them; nay, in some Colonies, during their unsettled state, many poor inhabitants, who had scarce built themselves houses, contributed towards building Churches. They have been liberal in their poverty; and *that Providence which hath in so early a season disposed them to be a religious people, seems by that to design them hereafter to be a great and flourishing people.*”

‡ Of the twenty Clergymen in this Diocese at the time of the Revolution, five adhered to Great Britain and left the country. The remaining fifteen joined the Colonies, and some of them took an active part in the struggle for liberty.

§ One fact, coming under the immediate observation of the preacher, *et cuius pars fuit*, will show the progress of the Church in one part of this Diocese. In the two parishes, Prince William’s and St. Luke’s, in which he officiated twenty-three years ago, and where he was the only Episcopal Clergyman, ministering in three Churches, there are now six Clergymen, eight Church buildings, and several Missionary stations.

|| Isaiah lx. 22.

Whilst we rejoice in the progress of the Church in our country, let us not forget the hand that nurtured us in our day of weakness and helplessness. Let our prayers go up in behalf of our Mother Church of England. God has assigned to her a mighty work, and upon her rests a fearful responsibility. We may hope to follow in her footsteps; but rival her we cannot. Upon the territories of England "the sun never sets;" her ships are upon every sea; her commerce has spread through every land; her empire extends over a seventh part of the world's inhabitants, and more than a seventh part of the earth's surface.\* The "ten talents" have, indeed, been committed to her trust; and, as it has been well said, "though the least among the nations, she has surpassed them all in the wide spread of her influence, and the amount of her responsibility; and in all this we cannot but feel that the finger of God and the day of her visitation is upon her." Let us pray for her, for she needs our prayers. Let our prayers also ascend to the throne of grace in behalf of the Societies within her bosom, which are labouring for the advancement of the Kingdom of our God and His Christ. Let us, too, not forget to praise the God of heaven for the great good which it has pleased Him to make that Society, whose third Jubilee we are celebrating, the instrument of effecting; and especially for what it has done for our own country and Diocese. Above all, let us show our gratitude, by imitating the holy example which it has set before us; and labour to extend to others the blessings which it was the means of conferring on us and our fathers.

The collection to be made to day is, by the recommendation of our Bishop, to be applied to the support of Missions within the borders of our own State. The Church has, as yet, done but little in our middle and upper country for the advancement of the cause of Christ; but there is now every where a way opened for her labours. Is it necessary to say to you that they are needed? It is very saddening to contemplate the religious condition of those sections of the State where our Church is not engaged in the great work which it has been given her to do. And wo be to us, if souls immediately around us perish through our neglect. O give to day—and not with a grudging hand. Leave it to the niggard to calculate how *little* he can give and escape censure; and let it be your effort and your joy to offer unto God to the full extent of the ability He hath given you. Give liberally. Give cheerfully. And with your alms let there go up the earnest, believing prayer, that the God of grace will hasten on the day when Christ Jesus shall reign in every heart, and "the knowl-

\* "The following table is published by the Society for the Propagation of the Gospel:—

Population of the whole world,	-	-	-	-	-	860,000,000
British subjects,	-	-	-	-	-	123,000,000
						Square Miles.
Land area of the Globe,	-	-	-	-	-	50,000,000
Total British Territory,	-	-	-	-	-	8,100,000

edge of the Lord shall cover the earth as the waters cover the sea." "Go ye"—all within the sound of my voice—"GO YE, AND TEACH ALL NATIONS."\*

FOR THE GOSPEL MESSENGER.

REPORT OF THE EPISCOPAL FEMALE BIBLE, PRAYER-BOOK AND TRACT SOCIETY OF CHARLESTON.

Since the last Anniversary there have been eleven regular meetings of the Board, and one special meeting. The regular meeting for September was prevented by the prevalence among the members and in the community, of an epidemic that assailed almost every one; that for December, by the day appointed for the meeting having been set apart by the civil authority as one of Fasting.

The attendance at these meetings has not averaged quite nine of the Board. It certainly is very desirable to secure a larger attendance, and we should think it quite possible to do so. Those who allow themselves to be elected members of the Board, should esteem it a duty to attend each meeting, even at some sacrifice of personal convenience. On three occasions there were present only one more than is necessary to constitute a quorum.

At the July meeting a motion was made, "that some expression of our sorrow at the death of our esteemed friend and fellow-manager, Mrs. ROPER, be inserted in the minutes of our proceedings." It was thereupon

"Resolved, That the Board of Managers deeply deplore the very afflictive dispensation of Divine Providence, which has removed from us in the midst of her usefulness, our very zealous companion and co-worker, Mrs. B. D. ROPER. The unostentatious, zealous, and judicious manner in which she discharged the duties of a manager, will always be remembered by us with satisfaction, and we humbly trust will stimulate us to greater diligence and earnestness in the performance of our duties, knowing that shortly, we like her, must put off our earthly tabernacles."

Which resolution was subsequently ordered to be communicated to her friends.

Mrs. YOUNG was appointed to fill the vacancy created by the demise of Mrs. ROPER, and Mrs. CARTER that existing by the

\* The works consulted in the preparation of this discourse, have been the following:—Grant's Bampton Lectures for 1843; Humphreys' "Historical Account of the Incorporated Society for the Propagation of the Gospel in Foreign Parts;" Hawkins' "Historical Notices of the Missions of the Church of England in the North American Colonies, previous to the Independence of the United States;" Annual Abstracts of the Proceedings of the Society; and Dalcho's "Historical Account of the Protestant Episcopal Church in South-Carolina." Full notes were taken whilst reading these works, but an unwise dependence upon memory renders it impossible to give to each of these the credit which perhaps is due to it. If the reader find these notes too numerous and too much extended, he will, it is trusted, grant his pardon, when he is told that not a tithe of those made have been used.

resignation of Miss FOGARTIE as a member of the Board and of the Society.

At the August meeting it was "*Resolved* to vest the subscriptions of Life Members in Stock, to make a Permanent Fund" by a vote of seven to four.

"*Resolved*, That the number of Prayer Books to be taken by the managers at each monthly meeting be reduced from six to four."

Mrs. THOMAS, who had long and efficiently served the Board in the offices of Secretary and Treasurer, having sent in her resignation, it was

"*Resolved*, That the thanks of the Board of Managers be tendered to her for her very useful services, and their regrets that she could not longer continue with them."

Mrs. BALL was requested to act as Secretary and Treasurer, and accepted the office until it could be more permanently filled.

It is not often that we are permitted to know the good results that flow from the dissemination of the works we distribute, and we cannot therefore forbear to record one or two instances that have come to our knowledge.

The first is that of a gentleman and his wife, formerly Presbyterians, who during a visit to our city on account of ill health, had both been Confirmed by the Bishop at a special Confirmation held for the purpose: A letter was written to one of our City Clergy expressive of thanks to him for Tracts which he had furnished the writer, from the perusal of which he had derived great gratification and instruction on points that were entirely new to him, and on which he desired information. He also sent \$5, partly as a donation from his wife and to constitute himself a subscriber.

The second is that of a young lady from the country, who embraced the opportunity of receiving Confirmation at the same time. She had never been baptised; had formerly thought of attaching herself to the Methodist Society, but some time since a friend, when on a visit to the neighborhood where she lived, gave her a Prayer Book to read on Baptism, &c. During her stay in the city, she received instruction in her preparation for Baptism and the Communion, of which she was desirous to partake; her Prayer Book having satisfied her mind of her duty to become a member of the Holy Catholic Church.

The thanks of the Board were voted to the Clergyman for the perusal of the letter above noticed.

The operations of the Society the past year have been somewhat limited. This is not to be attributed, we trust, to the love of any waxing cold, but to various causes—long existing vacancies—the almost universal prostration of our community by the strange malady that pervaded our city, during a large part of the summer season. A pecuniary difficulty also served to cripple the power of the Society, and consequently to curtail its operations. There are also other Societies engaged in supplying the Word of Life to the destitute among us, and thus if any lack it, we have not been able

to find them. The Prayer Book too, has been supplied to all who we could learn were in want of, or willing to receive it, and we may say the same of the Tracts. We are ready, as far as in us lies, to respond to every call upon us from the city or country, and will be glad of any application from those better informed than we are of any existing destitution. The number of Bibles distributed is twenty-four; of Testaments, five. One hundred copies of the Sailor's Manual were sold. Forty-seven Prayer Books were also sold, and five hundred and fifty distributed gratuitously. Four thousand nine hundred and eight Tracts were distributed, and one dollar's worth sold for California.

The Prayer Books and Tracts were given to the Church of the Holy Communion, to Calvary Church, to Branchville, Clinton, Johnsonville, Graniteville, Columbia, Orangeburg, Barnwell, Goosecreek, Pendleton, Sullivan's Island, Aiken, Anderson, St. Stephen's, Jacksonville, and some to Alabama and Georgia; also, to Greenville, (Tenn.) and Asheville, (N. C.)

Thirteen Life Members have been added and thirty-nine Annual Subscribers, while fifteen have withdrawn. The determination to invest the subscriptions of Life Members, with a view to create a Permanent Fund, was not adopted without much deliberation and consultation, and it is a measure which must, we think, commend itself to all persons of good judgment; we will not therefore waste time in defending it; the experience of other bodies has proved its wisdom. That the Society may increase in numbers and efficiency, and be itself blest and a blessing, we ask your prayers.

#### TREASURER'S REPORT.

	DR.
To Balance for last year, - - - - -	\$ 44 61
" amount received for thirteen Life Members, - - - - -	130 00
" " " twenty-seven new Members, - - - - -	27 00
" " " Subscribers, - - - - -	158 00
" " " Donations, - - - - -	13 50
" " " an unknown friend, - - - - -	10 00
" " " sale of Books, - - - - -	24 85
	<hr/>
	\$407 96

	DR.
By amount paid A. E. Miller for Printing, - - - - -	\$ 35 00
" " " Freight and Drayage, - - - - -	2 25
" " " for Blank Book, - - - - -	25
" " " T. N. Butler for Tracts, - - - - -	37 74
" " " for Prayer Books and Tracts, (thro' Miss Trapier,) - - - - -	60 00
" " " for Share in Bank of Charleston, - - - - -	114 00
" " deposited in Saving's Bank, - - - - -	16 00
" " paid King and Baird, balance for Prayer Books, - - - - -	86 55
	<hr/>
Balance, - - - - -	\$351 79
	56 17
	<hr/>
	\$407 96

## FOR THE GOSPEL MESSENGER.

## REPORT OF THE MISSION OF ST. STEPHEN'S CHAPEL.

To the Bishop of South-Carolina.

*Rt. Rev. and Dear Sir.*—I beg leave, very respectfully, to offer you my *fifth* semi-annual Report, as Missionary at St. Stephen's Chapel. In doing so, on this occasion, I have little to remark beyond the usual routine of official duty. Through the mercy of God, the city has been remarkably healthy, and thus my calls among the poor, strangers, and the sick, have been less than usual. I have, however, made eight hundred and fifty visits since the first of January. A daily service has been kept up with scarcely any interruption. Whole number of services one hundred and ninety-four. The Holy Communion has been administered in the Chapel twice a month, and in private to the sick ten times. Twelve baptisms have been performed, four of which were of colored persons: five marriages have been performed, and six funerals. Sixteen persons have been added to our Communion, of which two were new Communicants; one was restored, four were from the Church of England, in Ireland, and the others from different Churches, in our own Diocese. In the same time four have left, and two (1 white and 1 colored) have died—leaving an increase of ten Communicants. Several others (3 elderly ladies) are preparing for their first Communion.

In regard to the Congregation, a number of transient persons who attended during the winter have left, but their places have been supplied by families more likely to be permanent.

Owing chiefly to the kind exertions of a gentleman belonging to St. Philip's, the sum necessary for procuring a new organ, has at last been obtained; and an excellent instrument of much greater power than the old one, is soon to be set up, at a cost of \$500, besides the old organ, for which we are allowed \$100.

The Chapel School has been continued, and increased by the addition of the orphan girls belonging to the Church Home, of which institution the teacher is an inmate. Having accepted the appointment (without salary) of Chaplain of the Church Home, I have of course a considerable increase of labor and care. But its natural connexion with a congregation for the poor, its evident utility, and notwithstanding the many trials and difficulties attending the inception of such a work, its successful prosecution so far, would have reconciled me to much greater labors and sacrifices. It now consists of six adults and twelve orphan girls, forming one family, in which the effort is made to bring up the children in habits of order, neatness, industry, and in the fear of God. They are to have a plain education, and to be taught every species of labor necessary for such a household.

There are now sixteen pensioners on the bounty of the Communion fund of our Chapel, requiring an outlay of \$35 to \$40 per month. These are all widows, many of them with children. The alms at the Communion are not sufficient for this purpose; and we should be thankful for donations for this purpose—141 articles of clothing, a few of which were new, have been received in donations and distributed to the poor. The continuance of donations of clothing of every kind

(excepting such as either from its richness or unsubstantial character is unsuitable for the poor,) is earnestly requested.

The Sunday School, like the Congregation, is continually changing. The usual average is about 75, with thirteen teachers. We have sometimes nearly one hundred, and are continually both gaining and losing. Of upwards of ninety families now in the Congregation, not more than forty were connected with it when I took charge of it in November 1848. Within this time it is supposed that five hundred persons have been more or less connected with the Congregation, who have died or removed, and their places successively been supplied by others. A portion of the population for which our chapels were intended, is extremely migratory in its character; and loose and uncertain in its local attachment. This renders our labors, in some respects, unsatisfactory; but not the less necessary.

My assistant (the Rev. J. Ward Simmons) was disabled for several weeks by severe illness; and left me necessarily alone in my work. But, through the blessing of God, he has recovered, and is now rendering me valuable aid.

The Mission may be considered as in the same prosperous state, as before reported. It is earnestly commended to the prayers and continued benefactions of its patrons.

C. WALLACE, *Missionary.*

July 1st, 1851.

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FOR THE GOSPEL MESSENGER.

REPORT OF THE MISSION OF ST. JOHN'S CHAPEL.

To the Bishop of South-Carolina.

*Rt. Rev. and Dear Sir,—* My report as Missionary of St. John's Chapel, Hampstead, for the last six months, is now respectfully submitted. Baptisms—eighteen, 5 white adults and 3 children; 2 colored adults and 8 children. Marriages—twelve, 2 white and 10 colored. Burials—nineteen, 15 white and 4 colored. Divine Service has been held twice on every Lord's Day, and on Good Friday. Once on every Saturday; also on the Circumcision, Ash-Wednesday, Passion Week, Monday and Tuesday of Whitsun-Week. The Lord's Supper has been administered on the third Sunday of every month, also on Easter, Whit-Sunday, and Trinity Sunday. The children of the congregation have been catechized on the second Sunday of each month. The white in the morning and the colored in the evening, immediately after service. The Sunday School for white and colored children has been held in the morning under a Superintendent and six Teachers, and that for colored adults and children, in the evening after service, under the Missionary. Catechetical instruction has been given once every week to colored persons at the Chapel. Divine Service has been held, and a sermon preached once every week at the Poor House, and occasional visits have been made to the Hospitals. The usual appropriation to our Sunday School has not more than met the expense of books of instruction. A set of Library books would be a very ac-

ceptable present. The small sum collected through the boxes has been added to the contributions of the Congregation, making the sum of twenty-five dollars quarterly to the Organist. A sermon was preached according to the recommendation of our Diocesan on the first Sunday after Trinity, on occasion of the 150th Anniversary of the English Society for the Propagation of the Gospel in Foreign Parts, and our mite collected for Missions in South-Carolina was handed in.

## MONEY RECEIVED.

From St. Philip's Communion Alms,	-	-	\$30 00
" St. John's      "      "      -	-	-	29 95
" A gentleman for St. John's Chapel, -	-	-	10 00
" The Bishop, for a widow of a deceased Clergyman, 5	62		
" Mr. Sass, one-third of collection received on Monday in Whitsun week for St. John's Sunday School, 7	00		

Requesting the continuance of your prayers, I remain yours respectfully,

ALEX. W. MARSHALL.

## NEW PUBLICATIONS.

*Academic Studies. An Inaugural Discourse, pronounced before the Senate of Trinity College, Hartford, on Commencement Day, 1849—By the Rev. John Williams, D. D., President of the College.*—The arrangements for the government of this College, we believe are more nearly conformed to those of the Universities of Oxford and Cambridge, than is any other in our country—and as a "Church College," it is a sister of St. James'; Burlington and Geneva Colleges, we wish we were authorized to name one for each of our Dioceses. The discourse before us is good evidence of the success of the Corporation in their selection of a President, and as of his ability and learning, so also of his Christianity. He thus concludes: "All parts of this course of human learning and liberal study, are to be taught as intimately connected with the whole of future life. It will not do to give the young man the impression, that his college life is as it were, but a parenthesis in his existence, isolated and separated, unconnected with either what precedes or follows it. Not so. It gathers up the acquirements, the powers, the faculties of earlier days, it directs and gives a tone to, these same things, as they stretch onward to maturer life. It gives the keys of knowledge, it teaches how to use them; and if they who hold them, will not then unlock the vast and glorious treasure-house, the fault is all their own. One word more, and I have done. In the inspired and beautiful narrative of the Redeemer's birth, we read how there came to worship at His sacred feet, two very different sets of persons, the humble shepherds of Judea, the learned philosophers of eastern lands. They then presented in a touching type, the twofold worship which in all time since, has clustered around the personal Wisdom, who was made for us not sanctification only, but knowledge also, and who was then a lone and feeble child. That twofold worship was then, and has been since, the adoring submission of cultivated intellects, the simple homage of untaught, trusting souls. Happy he who can offer both!

Happy he who gaining human knowledge, still loses not the simplicity of childlike, trusting faith! Behold in this,—and here let me especially speak to those who are ever nearest to my heart, the younger sons of our honored Mother,—behold in this, the spirit, in which all these branches of human learning that I have laid before you, are to be pursued. Let them ever bring us where they brought those wise men of the east, to the feet of Him who is the head of all things, the second person in that glorious Godhead, whose thrice Holy Name adorns and consecrates our home. And when it thus shall bring us, let our hearts still be as trusting and as humble, as these of the meek shepherds who knew not and yet believed. Unless this is so, we shall have learned to little purpose, nay, to none at all. But if it be so, then we shall have found that fear of the Lord which is the beginning of wisdom. And then when wisdom thus begun on earth, shall be perfected above; when the slow processes of human science shall give way to angelic intuition; when the many languages of earth with their painfully learned combinations, shall be replaced by the one glorious speech of heaven; when the risen body, and the perfected spirit, shall need no wearisome searchings to be understood; when the progressive history of time shall have issued in the ever present and unchanging eternity: when moral rules and laws, shall be forgotten by the soul whose very life is untempted unthought of obedience; when the governments and the rulerships of earth shall be lost in the unending kingdom of our God; then shall that fear of Him which lay at the foundation of our earthly knowledge, be changed to that unutterable love, which shall crown and complete our heavenly. Our work shall then be done; our training shall then be completed. Children here however long we live, then at last, then only, shall we be truly men.

*The Gospel Missionary, London, May 1851.*—To foster a zeal for Missions in the young, is the good design which appears to be happily executed in this monthly paper, as these extracts will show:—The Bishop (Gray) at the Cape of Good Hope, on a visit to a “Kafer Chief” “opened the interview by asking Umhala (through Mr. Shepstone acting as interpreter) if he knew him, and where he had seen him. Umhala replied, “Yes, I know you, you are the ‘inkosi enkulu’ (great chief) of the Christians, and I saw you with Governor Smith at the great meeting at King William’s Town.” The Bishop then informed him that he was come to see him, and converse with him about sending him a Missionary or teacher to instruct him and his people in the ways of God. Umhala expressed at some length, and with warmth, his obligation for the visit, and thanked the Bishop for his offer of a teacher, saying, he would treat him very kindly when he came, and listen to him .... The Bishop next asked Umhala if the Archdeacon had not lately paid him a visit. He replied, “Yes, and I like him very much. If you send me teachers for my people, he must be one of them.” The Bishop explained to him that he could not spare the Archdeacon, as he was a chief among the Christians. “Of that I am aware,” replied Umhala, “but I am a chief among my people the T’Zalambies, and a chief ought to be taught by a chief. You, the great chief, I know, cannot come to me, as you have to travel far, I

hear, but *he must come.*" The Bishop then in a few words explained to the Kaffirs what the Missionaries, when they arrived, would teach them. They all listened, some most attentively. It was, indeed, a sight as uncommon as it was pleasing, to behold an English Bishop preaching the Gospel of Christ to that dark old Chief and his swarthy family and court. .... The Bishop took much notice of the little children, as one by one they were presented to receive their string of beads.

At a Parish Church in England, "Martha Smith waited at the door after the early morning service, to request her visitors to take charge of a silver fourpence for the *Society for the propagation of the Gospel.* Never from that time till her death, which happened about a year afterwards, did Martha Smith omit to put by her penny weekly. And regularly every month as she carried fourpence in silver to the ladies, her beaming countenance bore witness to the truth of God's Word, "It is more blessed to give than to receive." *Acts xx. 35.* The last winter Martha Smith spent upon earth was a very severe one; she was often obliged to go to bed by day-light to save fire and candle, and her dinner frequently consisted of dry bread and a basin of gruel; while, from the intense coldness of the season, and her increasing infirmities, she really required additional comforts. But when this was gently named to her by her visitors as an excuse for withdrawing her subscription to the Missionary Society, her reply was, "Oh, no! God promises me bread and water, and I am sure He will keep His promise. The chief pleasure I have is to go to Church, and perhaps my poor pennies may help to procure for others in a distant land the means of enjoying the same pleasure." The last silver fourpence was given three days previous to her death. .... The Church bells tell me that a Church is near—a Church where perhaps hundreds of little babes have in holy baptism been made "members of Christ, children of God, and inheritors of the kingdom of Heaven." A Church where these same children have afterwards heard of God the Father, who has made them to live with Him in Heaven; of God the Son, who has redeemed them that they may be *able* to go to Heaven; and of God the Holy Ghost, who sanctifies them that they may be *fit* to go to Heaven. A Church where they have been taught to confess their sins, and to pray for pardon through the Lord Jesus Christ, and for grace to enable them to love and serve God, and to prepare them for their heavenly home. .... They remind me that many of those children have been called away from this world, and have in that Church been committed to the keeping of their Heavenly Father, in the sure hope of a joyful resurrection. There are hundreds of little children who have been baptized, and who were once taught like you, and like you listened with pleasure to the joyous bells; but who are now living in distant and strange lands, where there is no Church near enough for them to reach, no bell for them to hear, and where they are day by day forgetting all the good and holy things they were once taught. There are also many children in other countries who have never seen a Church, and have never heard of heaven."

*London Gospel Missionary.*

## POETRY.

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SABBATH BELLS.

Those Sabbath bells, sweet Sabbath bells,  
What pleasant words their music tells,  
Of Hope and Peace, of sins forgiven,  
Of passing earth and coming heaven.

They call us to the house of prayer  
And bid the sinner welcome there,  
While through the air melodious swells  
The sweet-toned notes of Sabbath bells.

When distant far, from friends and home  
O'er ocean's trackless paths I roam,  
Their music still in memory dwells  
And still I hear the Sabbath bells.

When wandering in some foreign land,  
I often seek the wave-kissed strand,  
And as the shore the wave repells,  
Its murmers sound like Sabbath bells.

When the dark hour of death is near,  
Oh let me their sweet music hear,  
No voice, of heaven, so sweetly tells,  
As that which speaks in Sabbath bells.

And e'en when death's dark hour is past  
And earth to earth returns at last,  
O lay me where some echo tells,  
Of Sabbath bells, sweet Sabbath bells.

*Churchman.*

—  
RELIGIOUS INTELLIGENCE.

*Monthly Missionary Lecture.*—That for July, was by the Rev. Edward Phillips, Rector of St. Thomas and St. Dennis. Collection, \$2 92.

*Journal of the Bishop.*—*Extracts from it.*—April 14.—At St. Philip's Church, confirmed three persons, two from Key West, and one from Barnwell C. H.

— Same day, received a letter from the Archbishop of Canterbury, suggesting the commemoration in this country of the 150th Anniversary of the “Society for the propagation of the Gospel in Foreign Parts.” It and the following days, viz: June 16–22, and November 30 of this year, are to be specially observed.

April 22d. Easter Tuesday, in Summerville, at St. Paul's Church, officiated at the marriage of the daughter of the Rector.

25th. At Christ Church Parish, I was gratified by the inspection of the Church, in which the desk and pulpit have been removed, and now stand on the right and left of the chancel, a side door closed, and other arrangements made which add greatly to the appearance, the convenience, and the accommodation for the blacks of this Church. I visited it on my way to the next Parish. In St. Thomas' Parish, at

the house of the Rector, I said "Morning Prayer," the lessons being read by him, and the Ante-communion, for St. Mark's day, by the Assistant Minister, whose family were present.

26th. At the house of the Assistant Minister, who is the teacher of the Parish school, lately re-organized, and promising usefulness, I said "Morning Prayer," the lessons being read by him.

At the plantation of Mrs. Shoolbred, I said "Evening Prayer," the lessons and "the exhortation" to the blacks were by the Rector of the Parish.

27th. Sunday. At the Chapel "Morning Prayer" and the "Ante-communion," by the Rector, I preached. After the blessing, he addressed the blacks, and administered holy baptism to 3 infants. I catechized the grown people, of whom more than fifty were present. This chapel is in a state of complete repair, but the cemetery around it needs an enclosure and other alterations. In St. John's Parish, at the Plantation (Limerick) of Mr. W. Ball, "Evening Prayer" was said by the Rev. E. Phillips, I preached to a number of his servants.

28th. In St. John's Parish (upper part) at the plantation of Mrs. Thomas Porcher, Whitehall, after "Evening Prayer," by the Assistant Minister, (Rev. C. P. Gadsden), I preached and administered confirmation to 31 persons, servants, on this and from two neighboring plantations.

29th. At Pineville, in St. Stephen's Chapel, after "Morning Prayer" by the Rector (Rev. W. Dehon), I preached, and confirmed 7 persons. At the residence (Mexico), of Samuel Porcher, Esq., after "Evening Prayer," by the Assistant Minister, the lessons being read by the Rector, and the sermon by the Assistant, I confirmed 53 of the laborers of this plantation, and made a short address. "The Chapel" is a neat building, capable of sitting about 150 persons, and is conspicuous among the dwellings for the blacks, visible from the public road, and having a portico, which, in some degree, designates its sacred purpose. In this neighborhood, have been provided for this class five chapels, and it is expected others will be erected.

30th. In St. Stephen's Chapel, Pineville, I said "Morning Prayer," the lessons being read by the Assistant Minister. At the residence of Mrs. Marion, after "Evening Prayer," by the Assistant Minister, I preached, catechized briefly, and confirmed 22 persons.

May 4th. Sunday. At Wilton, in the Church, "Morning Prayer," and the Ante-communion was said by the Rector (Rev. E. Walker), I preached, confirmed 9 servants from four plantations, and with the Rector, administered the Holy Communion. The blacks were then addressed, and catechized by me. Since I last visited this congregation, it has been presented by a member with a fine toned organ, and at Adamsville (the summer abode of a portion of this people,) a neat chapel, not yet quite finished, has been erected, and also a residence for the Rector. At the plantation of J. W. Faber, Esq., after "Evening Prayer," by the Rector, I preached to and catechized the black people.

13th. Addressed a letter to the Clergy, and through them the Laity, recommending the commemoration as proposed by the Archbishop of Canterbury, of the Third Jubilee Year of the Society for the propaga-

tion of the Gospel in Foreign Parts," by a sermon and collection, and also of thanksgiving and intercession, on Sunday, June 22, or November 30, next.

18th. At Grace Church, Charleston, after "Evening Prayer," by the Assistant Minister, (Rev. C. C. Pinckney,) I preached and confirmed 23 persons—one being of St. Philip's congregation.

26th. At Summerville I said "Evening Prayer," and delivered a Lecture on the Catechism.

June 1st. At Aiken, I officiated in the desk, chancel and pulpit,—morning and evening, (the Rector, having exchanged services with me,) and in private, confirmed a sick lady.

7th. At St. Philip's Church, confirmation was administered to a lady from Barnwell.

15th. At Aiken, I catechized the children, said "Morning Prayer," and the Ante-communion, the Rector preached and assisted me at the "Holy Communion." After "Evening Prayer," by the Rev. Mr. Bland, I preached. At night, with the same Clergyman, I catechized the children of a family.

18th. At Augusta, Georgia, had the satisfaction of inspecting "the Church of the Atonement, nearly completed, a "house of prayer for all people." It is a very appropriate structure, both in its external and internal, producing a solemn feeling. The lights are of beautiful stained glass, and "the Orient" has a variety of emblems connected with the most touching incidents of the last days on earth of our blessed Lord. Two large factories near by, will, it is hoped, supply many of the worshippers, and the building is so arranged as to admit of a transept, which will enable it to accommodate 500 persons. To such love for God and souls, as distinguished Cornelius, the Church and the community are indebted for this Church and its endowment, provided by the liberality of two individuals. In due season, it is understood a parsonage and a school will be appended. May God, even our covenant God give His blessing to the generous pious founders.

24th. A candidate for Orders had his first examination, 5 Presbyters assisting me.

July 1. A female member of St. John's, Hampstead, on her sick bed was Confirmed; and, assisted by her pastor, Rev. A. W. Marshall, I administered to her the "Holy Communion."

9th. At Summerville, I read "Evening Prayer."

13th. At St. Stephen's Chapel, Charleston, I preached, and administered the "Holy Communion," assisted by the Ministers.

18th. At "Clinton," at the dwelling of Mr. Addison, I said "Evening Prayer," and preached. The Rail Road Company have kindly given a lot for the erection of a Church in this rapidly improving town, and a subscription paper to obtain the means has been prepared.

20th. Sunday. At the town of Barnwell, "Morning Prayer" and the "Ante-communion" were by the Rev. Mr. Young, who also read "the Preface" in the office for confirmation, and assisted in the "Holy Communion." I preached, confirmed 3 persons, and administered the Lord's Supper to 12 persons, one an aged Presbyter, and another a candidate for Holy Orders, who has been appointed "Lay Reader" for this Congregation. They will, it is trusted, in due season, have a

Church-building, a beautiful model having been prepared, and more than half the amount necessary for the building, subscribed. After "Evening Prayer," said by me, Rev. Mr. Young preached, and I catechized the children. At night, after the devotions, conducted by me, Rev. Mr. Young preached. A Sunday school is about to be opened, and several teachers and pupils engaged.

21st. Same place, I said "Evening Prayer." The inclemency of the weather reduced the congregation to the smallest number.

22d. At Summerville, I said "Evening Prayer," and delivered a Lecture on the Catechism.

*Missions in South-Carolina.*—A Layman writes: "Although I am but slightly known to you, I take the liberty of addressing this letter to you in reference to procuring the services of the Episcopal Church for this place. There are not more than four or five communicants in this place, but there are numerous persons who would prefer attending the Church, if its ministrations were accessible, and a respectable congregation could at once be formed. We have made some inquiries as to the amount that could be raised to pay a Clergyman's salary, and will guarantee the prompt payment of three hundred and fifty dollars per annum. We believe that if a Clergyman could be procured, this amount might be raised to four hundred or more at once. With regard to the growth of a congregation here, I may remark that this district is advancing very rapidly in wealth, education and refinement, and that the speedy opening of railroad facilities is likely to enlarge our population and increase the rapidity of our more material progress. How far these circumstances are likely to favor the growth of the Church here, you can judge. Ardently attached to the Church myself, loving the calm and solemn beauty of her service, and tending more and more every day to look upon her as almost the only conservative element of that which is worthy of conservation in our institutions, I do not doubt that in any community where she is fairly exhibited, she must grow in the love and esteem of the thoughtful and unprejudiced. "Confidence is a plant of slow growth" indeed, and entire strangers to her and her peculiar teachings, as the great mass of the people here are, her progress must be moderate. For myself and my family, I feel the absolute need of the blessings she has in trust to bestow, and I would gladly perform any labor, and undergo any sacrifice to build up a congregation here."

A Clergyman writes: "I have nine candidates for confirmation, who are expecting it—perhaps there will be 11 or 12. Besides this, we have a project on foot here, which may be of some importance to the whole Diocese, and in which we want your counsel and suggestion. Let me, therefore, urge you to give us all the time you can spare. This will be a convenient resting place, and the time thus spent is not thrown away. I have gathered a congregation at Limestone Springs, and if you feel disposed we might go there—but the candidates from that place will be at Spartanburg. Might I not venture to ask your attention to the pecuniary wants of our Church? I fear we shall be much straitened to complete it, and encouraged and cheered as I have been by the good Hand of our God upon us, in regard to

the lively stones of our spiritual house, I make bold to guarantee to all benevolent Churchmen who may be disposed to contribute to Missions within the Diocese, that at no point could their alms be expended with a more certain prospect of a speedy and abundant harvest. The village is rapidly rising to the position of one of the most important towns in the State. And we are resolved that the Church, if completed at all, shall be adapted to this state of things—in its proportions, as well as finished in a style becoming the house of God. The building to worship in seems to be all we lack. Who will lend us a helping hand? If you sir, or any of the Clergy could direct the attention of the charitable to our wants, or send us any money unappropriated, I think (taking into account only the condition and prospects of our town, and its population,) I may say that in no way could the interest of the Church be more effectually subserved."

Another writes: "The work before us requires, indeed, faith, and much patience to overcome the very great prejudice which exists in the minds of the people against the Church. But, since it arises, as is evident, out of a want of sufficient acquaintance with the doctrine and services of the Church, there is room for hope, that when they become more thoroughly informed on those subjects, prejudice will, in a great degree, be removed. It is really a source of grief to witness the sad deficiency of information even on some of the plainest doctrines of the Scriptures, and the strange and even dangerous opinions held by some.

On questioning a class of children and youth last Sunday, I found to my surprise, that not one was able to repeat even the first sentence in the Lord's prayer, nor give any account of it, or its contents in any way; but, really our surprise is somewhat abated when we consider the sort of persons who have attempted to teach to the people the *bra-cles* of God. There is much, very much to be done."

*North-Carolina.*—The Thirty-fifth Annual Convention was held at Fayetteville May 28—June 1—Present, the Bishop, 19 of the Clergy, and many of the Laity. There are in this Diocese 1 Bishop, 38 Presbyters and Deacons, 35 organized Congregations, and 4 candidates for Holy Orders. In his address, the Bishop remarked: "In compliance with this desire of my friend and brother, the Bishop of Oxford, I beg to be allowed, in this way, to express my *full*, unreserved and hearty "approval of and concurrence" in the above Protest. And further to declare my conscientious conviction, that our branch of the Church, styled "The Protestant Episcopal Church in the United States," and standing upon the same firm basis with the Mother Church in England, belongs to that portion of Christ's body which is the most scriptural, primitive, and truly Catholic in its character; and that no one, embraced by holy baptism within its pale, can depart from it without the grievous sin of doing despite to the Holy Ghost." \* \* \* \*

"In my own judgment, there is a peculiar fitness in our complying with the above fraternal recommendation, of the Archbishop of Canterbury, especially in the Diocese of North Carolina, where the Church was brought into existence and long sustained by "the nursing care and protection" of the Mother Church, through the instrumentality of '*The Society for the Propagation of the Gospel in Foreign Parts.*'"

In their report, "the Committee on the State of the Church," remark: "They would also urge upon them the importance of using every effort to establish in their several Parishes Parochial schools, in which the children of their charge may, day after day, receive that instruction which will make them wise unto salvation. They would further recommend, that in every Parish attention be given to the *oral* instruction of the colored children of the Church in the duties involved in their baptismal vows; that they may thus be made early to feel and appreciate their responsibilities and privileges as members of Christ."

At the close, "the Bishop addressed the Convention. The members joined in singing the Gloria in Excelsis, and after prayers by the Bishop, the Convention adjourned *sine die*."

*St. Philip's Church, Kirkwood, (Miss.)*—This Church was consecrated to the public worship of God, May 18th, by the Right Rev. the Bishop of the Diocese. The instrument of donation was read by the Rector, Rev. E. H. Downing, and the Sentence of Consecration by the Rev. Meyer Lewin, of the Diocese of Maryland. The service for the day was read by the Rev. M. Lewin, and the Rev. J. F. Young. The Sermon was preached by the Bishop, on these words of the Holy Gospel, written in the consecration service: "Take these things hence; make not my Father's house an house of merchandize." The Holy Communion was administered by the Bishop, assisted by the Rector.

*Parish School.*—With an assistant capable of conducting a parochial school, the Missionary may, in many instances, command the education of the community; and in all cases, he can do a work which will tend, in a very great degree, to make his ministry fruitful of most valuable and permanent results. From almost every Missionary field in the Diocese, sons and daughters are sent abroad to be educated, some of, others not of Church families. Often they happen to go to Church schools, (why should it ever be otherwise, with children of the Church,) and when such has been the case, they return home with confirmed and strengthened attachment to the Church, or with incipient feelings of interest in her services, with softened prejudices, with the handsomely bound Prayer Book, not unfrequently the instrument in God's Hand of bringing them into the communion of Christ's Holy Apostolic Church, and making them true and living members of the same. Why not concentrate and multiply such results in the Missionary fields themselves, as streams from the fountains of their own well ordered, efficient, heaven-blessed schools?—*Banner of the Cross.*

*The Missionary Jubilee in London.*—"Westminster Abbey was crowded on Monday, June 16th. The communicants exceeded five hundred. The alms came to £281. The public meeting next day, over which Prince Albert presided, was the largest which ever met in behalf of the Society. And the *ordinary* meeting on Wednesday, at St. Paul's, was, this year, an *extraordinary* one. In short we have to be thankful that the opening of our Jubilee this year, has been eminently successful. At our General Meeting to-day, I read an address to the Society, from the corporation of Trinity Church, New-York. The American

Bishops' letters, as far as they have yet come, have been collected into a little volume. They are exciting attention. We propose to have celebrations in every Cathedral during the autumn ; and, as far as may be, Parochial sermons throughout the country on Advent Sunday. I sincerely trust that the Society—perhaps, rather the interest in behalf of Missions—will have received a great stimulus from our proceedings."

We learn that some of the London Churches were to be occupied on 22d June, by special preachers. Our excellent Bishop of Tennessee, and the Rev. Arthur Cleveland Cox, of Hartford, were to preach; together with several Bishops, and other dignitaries of the Church.

The Secretary read a "short statement" at the Jubilee Meeting, where the Prince presided on Tuesday. It closes as follows: "Not only those Dioceses which are still receiving assistance from the Secretary's funds, are, as was to be expected, anxious to unite with us in this commemoration; but the *noble sister*—may we not venture to call her *daughter*?—*Church of America*, has been forward to answer the appeal of our Primate and President. Already, therefore, is our Jubilee sanctified, by this closer communion of the English and American Churches; and fervently do we pray that it may be still further and more richly blessed by the healing of jealousies, the silencing of controversy, and the restoration of peace and charity, among the members of our own dear Mother Church at home."—*Utica Gospel Messenger.*

*Colonization of Palestine.*—The European Journals bring the report of a remarkable movement recently commenced, for the return of the scattered Jews to Palestine. The Jews in that part of Poland which belongs to Russia, have by their great sufferings, awoke a universal sympathy of Jews and Protestant Christians in other European countries. As the only feasible method of relief, a plan has been conceived to procure their removal to Palestine. A society has been formed in England, under the title of British and Foreign Society for promoting the colonization of the Holy Land. It is composed of Jews and Christians, and confines itself to colonizing the Jews, leaving religious questions untouched. Appeals are made to influential Jews in all Europe, to form a religious union, to carry into effect the scheme of emigration: Sir Moses Montefiore, a distinguished Jew, is about visiting the Emperor of Russia, like Moses sent to Pharaoh, with a demand to let the people go, and it is expected he will have speedier success in this demand. It is a remarkable provision of Divine Providence, that while the other nations of Asia are suffering from over population, the Holy Land is almost empty, as if it had been kept for this purpose. The scheme of colonization is favored and urged by the most cool and practical men. The Mohammedan power which has hitherto hindered, is now effectually broken, and its remnants have no interests to oppose. Both Egypt and Turkey have reasons to desire such an event. In short, things are now in such a position, that the fulfillment of the prophecy of the return of the Jews to their own land, would be nothing wonderful in itself. The way seems to be opening for its accomplishment, by an ordinary process of events. Thus the scenes in the great drama of Providence are shifting with immense rapidity. We are little aware how fast we are carried along in the course of great events—because

we have become so familiar with great changes. God is working a work in our day, of which most are little conscious, and will not believe, though a man declare it unto them!—*Churchman.*

*Positions at Baptisms.*—The practice undoubtedly should be for the whole congregation to stand during the Exhortation, and coming to the prayer following, the congregation should join *audibly* with the Minister, and as the sudden change from *standing* to *kneeling* would interrupt the stillness of the occasion, the standing posture should be preserved. The effect, as every one must feel who witness this order, is greatly in favor of the mode just mentioned, and we are glad to find that this mode is likely to become general, in this quarter at least. Without an extension of our remarks, we say, that the congregation should *stand* during the Exhortation, and without changing their posture should join *audibly* with the Minister in the prayer. There will then be given full force to the language when in the address following he says to the candidates, “ye have *heard* how the congregation hath prayed,” &c.—*Utica Gospel Messenger*

*Extempore Prayer.*—I have very seldom been in any place of worship when the Church service was not used; but still less often have I ever heard an extemporaneous prayer in which I could cordially agree throughout. I have heard, for instance, one very highly gifted man pray ‘*that all philosophy and liberality might be put down.*’ I know not what sense he attached to these words; but, receiving them in their ordinary sense, it was impossible that any but the greatest bigot should desire their fulfilment. On another occasion, I heard the same person pray that ‘*we might hate them that hate God.*’ Does not this breathe more of the spirit of Elias than of Christ? As a disciple of Him who died for sinners, I am taught to pity the sinner, and to pray for him; but not to hate him. I have heard particular doctrines stated, and their propagation prayed for; to which petition, though the doctrines were such as I believed correct, I could not assent, for it assumed the Minister’s infallibility of judgment. I cannot pray for any thing more explicit on such a subject than, generally, for the diffusion of Christian truth and the establishment of the Catholic Church. Again, by the tenor of a Minister’s prayers, heterodox opinions may be insinuated, and the minds of the congregation prepared for the reception of doctrines which he would never venture to promulge at once, and openly from the pulpit. The ‘Irving heresy’ was introduced in this way. The congregation was led by presumptuous prayers for extraordinary gifts of the Holy Spirit, to expect such gifts, and so to welcome, as graces from on high, the miserable delusions and impostures that were subsequently practised on them.

The following passage, involving one of the grossest errors of Popery in its grossest form, was uttered in one of the Churches in this metropolis: ‘*O ye sainted men, the fruit of whose labors we reap, but of whom our country was unworthy, if an interest in that posterity at whose prospects ye once knew not whether to weep or to rejoice, now mingles with your holier services, let your wonted prayers arise,*’ &c. &c. The author of these words would, I apprehend, have been

very loth to declare in his sermons, as articles of faith, the erroneous or doubtful propositions which might be fairly inferred from them. Very seldom does one read even the written, and never did I hear the extemporaneous prayer of any individual, without thinking of the solemn admonition of the wisest of men, 'Be not rash with thy mouth, and let not thine heart be hasty to utter any thing before God; for God is in heaven, and thou upon earth.'—*Christian Witness.*

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#### OBITUARY NOTICES.

Departed this life on Saturday, the 12th of July, after a protracted illness of many months, which was borne with truly Christian fortitude and resignation, Miss MARTHA ANN MILLER, in the 65th year of her age. This excellent lady had been, for upwards of forty years, a communicant of St. Michael's Church in this city, and had adorned her Christian profession by a holy life. Firm in her attachment to the Church in whose bosom she had been reared, and devoted to the great principles embodied in its doctrines and discipline, she had yet a wide charity for all of every name who sought to serve the Lord in sincerity and truth. Taught to condemn error in every form, she had, however, learned, from the example of her Lord, to love the Errorist, and to hope, even of those who had wandered farthest from the truth, that they were better than their opinions. For the "House of God and the offices thereof," she had a simple and unswerving affection, and nothing but absolute necessity ever kept her away from their blessed privileges. According to the ability which God gave, she was ever ready to contribute to the advancement of the cause of Christ and His Church, and from her door the poor were never sent empty away. As a teacher of youth, she was firm and decided in her discipline, yet kind and affectionate; and many of her scholars will long remember, with gratitude, her faithful instructions. To her character as a relative and a friend, the tears and deep affliction of the bereaved survivors were mournful testimony; and they comfort themselves with the assurance that their loss has been her gain. Her holy life proved the genuineness of her faith in Christ, and her calm and peaceful, and joyous death was the triumph of that faith. She served God faithfully in her generation, and was then "gathered unto her fathers, having the testimony of a good conscience; in the communion of the Catholic Church; in the confidence of a certain faith; in the comfort of a reasonable, religious, and holy hope; in favour with her God, and in perfect charity with the world." For a time she is separated from loved and loving ones. May the meeting around the throne of God be one full of joy and glory.

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Died, in this city, on the 13th inst., after long and protracted disease, which he bore with manly fortitude and Christian resignation, THOMAS WRIGHT BACOT, in the 57th year of his age. The descendant of an ancient family which has for generations, both in Europe and this State, been characterized by high honor and chivalric virtues. Mr. Bacot possessed, in an eminent degree, the characteristic traits of his race. In early life he entered the service of his country, as Lieutenant in the Marine Corps, and was one of the officers of the frigate John Adams, which conveyed Mr. Clay as Commissioner to Ghent; of all the officers of that ship who accompanied him, he was at the time of his death, the sole survivor but one. Recalled home after several years service by his father (at that time Post Master of this city) to enter upon the office of assistant, he promptly returned, and for thirty-five years discharged the duties of that responsible situation with unflinching fidelity and self-denying zeal. The combination of qualities which wake up the chivalric man and the Christian gentleman, he preeminently possessed—brave and fearless, yet most courteous and gentle, he united the manliness and mental strength of the man with the tenderness of the woman; polished and soft in his intercourse with the world, age and woman were to him objects of the deepest reverence and the tenderest solicitude. His friends knew none more unselfish than he—his abnegation of self—the exquisite delight it afforded him to minister to the happiness of others, and to the necessities and comforts of the poor, was one of the brightest gems in the coronet of his virtues. Take him "for all in all," he was the type of an age and qualities which are fast passing away. The end of such a man was worthy of his life—it was the Corinthian Capital of the column which made it complete. After lying for a week as quiet and as docile as a child, and perfectly resigned to whatever might be the will of his God, he received with eager joy, the elements of the supper of his Lord, and

in a few moments after quietly breathed away his life. Such a life and such a death, are legacies which he has left to his friends, the more valuable as they are more rare.

Departed this life on the 3d of July, at his summer residence in the village of Pinopolis, in the 40th year of his age, Mr. THOMAS WALTER PEYRE, of St. John's Parish, (Berkley). The summons to meet his God was unexpected, but it found him "ready." The insidious and rapid approach of death, in the form of congestive fever, left him little time for preparation, but he was not taken by surprise: the oil of grace was not found wanting, and with his lamp brightly burning, he "went forth to meet the Bridegroom." The character of the deceased was one that attracted universal esteem and love. A most sincere believer, he based his every hope upon the atonement and righteousness of Christ, and was enabled, through grace, to adorn the doctrine of his Saviour by such an humble and holy walk, that even they who understood not the principles by which he was governed, were forced to admire their fruit in his life and conversation. A review of his course is the remembrance of deeds of piety and charity, performed from the highest and most Christian motives. The Spirit of Christ dwelt in him in large measure, the strictest consciousness marked his conduct, and from his Divine Redeemer had he excellently learnt "meekness and lowliness of mind. In all things, the Bible was his standard, and the will of God his rule. In *domestic life*, he was *all* fond relatives could wish; and their grief is only not inconsolable because of the assurance that their loss is his eternal gain. Though of a remarkably modest and retiring disposition, the high tone of his character gave him an influence in the *social circle* in which he moved, and especially among his younger friends, such as few others possessed, and which was always exercised on the side of truth and piety; here he is generally and deeply regretted. As a *master*, he felt and acknowledged the duty of giving to his servants the light and hope of the Gospel; and none have labored more faithfully and untiringly in this charitable work. The *poor* of his neighborhood have cause to remember him as their constant and liberal benefactor; and will long miss his ready bounty. As a communicant of the Episcopal Church, he was sincerely attached to her evangelical doctrines, and felt a deep interest in her welfare. Her Missions had his hearty support, and his prayers ascended for her peace and prosperity. For several years he had been a Warden of his Parish Church, and a Delegate to our Diocesan Convention; and his Ministers, attached to him by Christian bonds, found ever a *home* at his house, and a warm welcome from his heart. A man of few words, his daily life was yet one continual preaching by *example*, and his peaceful death has taught us the consoling and sustaining power of that precious Gospel which he loved. That "Jesus would plead his cause," was the prayer he uttered at the approach of the last enemy, and his end was one of calm but earnest hope. "Mark the perfect man, and behold the upright, for the end of that man is *peace*."

C. P. G.

#### MRS. FLORA E. ANDERSON.

"*Thou hast all seasons for thine own, oh! Death.*"

Died, on the 4th of July, in the 29th year of her age, FLORA ELIZA, daughter of the late Col. Chapman Levy, and wife of Thomas S. Anderson, Esq., Junior Warden of St. Philip's Parish, Kirkwood, Madison county, Miss. For nearly a year past, the precarious state of her health had been such as to excite in her friends no little anxiety and apprehension. In the fond hope of her restoration, her husband repaired with her to Pass Christian and Cooper's Well—but disease had made sure of its victim. Medical skill, a salubrious climate, and medicinal waters, proved alike unavailing: day after day her strength declined, until it was seen at length that she must die. An attempt was then made to return home; she was brought as far as Canton on her way, but expired the very day she reached there, surrounded by kind and sympathizing friends. Her corpse, accompanied by several of her friends from Canton, was conveyed the next day to Kirkwood. The Parish Church was nearly filled on the occasion of her funeral. The hymn, "I would not live alway," was sung in accordance with her dying request. With all the solemn rites of religion as prescribed by the Church of which she was a member, her lifeless form was committed to its peaceful resting place in St. Philip's church-yard by the graves of her father and brother. Her funeral sermon was preached the following day, (being Sunday,) from the triumphant words of St. Paul: "To die is gain." This dispensation of Divine Providence is a severe affliction to the family of the deceased, and to the Church at Kirkwood, of which she was a Communicant. An affectionate husband and five young children are left desolate by the bereavement. The numerous friends and acquaintances of Mrs. Anderson, in Carolina, will

receive the intelligence of her death with sad emotions. They will recall with mournful delight the lovely traits that adorned her character, and endeared her to them, and they will enshrine her memory in their hearts.

But there are other associations than those of sadness connected with this instance of mortality. We may humbly but confidently say of our departed friend and sister, that it was gain to her to die. Her lingering illness had been the means, it would seem, through the grace of God, of detaching her affections from earth, and ripening her soul for heaven. In humble reliance on the Saviour of sinners as her only hope, she was enabled to look upon death with holy resignation and joy. Her end was peace.

—“The setting of her evening’s sun  
Was like the fading of a summer’s day,  
That sinks through cloudless glory to repose.”

E. H. D.

Kirkwood, July 9, 1851.

#### ACKNOWLEDGMENTS.

The following amounts have been received for Foreign Missions:—

July 15.	From Charleston Monthly Missionary Lecture, 3d July,	64	general
“ 17.	“ Trinity Church, Columbia, - - - - -	\$24	25 “
“ 19.	“ St. David’s Church, Cheraw, - - - - -	20	00 “
“ 21.	“ Trinity Church, Edgefield, - - - - -	10	00 China.
			\$54 89

HENRY TRESCOTT,

*Receiving Agent for Foreign Missions in the Diocese of S. Carolina.*

The following amounts have been received during July, for Domestic Missions:—

Trinity Church, Columbia, Domestic, general,	- - - - -	\$19
Bishop Freeman,	- - - - -	10
Minnesota,	- - - - -	10
Jews,	- - - - -	7
Missions in Mississippi,	- - - - -	3
“ Western do.	- - - - -	1 00
All Saints, Waccamaw, Missions in South West,	- - - - -	15 00
		\$65 00

J. K. SASS, *Receiving Agent, Diocese S. C.*

#### JUBILEE COLLECTIONS.

The Bishop has received for “the Jubilee Collection”—from Claremont, in addition to \$48 previously, \$5; from Pendleton, \$12 12; from Spartanburg, \$15; from Calvary, Charleston, \$13 65. For the Church Home, from a member of St. Philip’s, 50; for Missions in S. Carolina, from Columbia, \$50; from Society Hill, \$25.

The undersigned very gratefully acknowledges the receipt of \$10, through the hands of J. K. Sass, Esq., from a member of the United Parishes of St. Stephen’s and Upper St. John’s, and also one hundred copies of the “Carolina Housewife,” from the pious authoress, for the Dehon School, which he is happy to state is now in successful operation. A friend of the enterprise proposes to be one of *forty* persons to contribute \$100 for the purchase of the house and lot mentioned in the advertisement, as soon as the number is complete. J. K. Sass, Esq. will receive the names of those who wish to assist in this work.

THOS. S. ARTHUR, *Rector of Christ Church, Greenville.*

July 9, 1851.

#### CALENDAR FOR AUGUST.

3. 7th Sunday after Trinity.	24. St. Bartholomew, the Apostle, and the 10th Sunday after Trinity.
10. 8th Sunday after Trinity.	
17. 9th Sunday after Trinity.	31. 11th Sunday after Trinity.

## The Dehon Parish School,

CONNECTED WITH CHRIST CHURCH, GREENVILLE, S. C.

*Visitors and Board of Directors* — The Rector and Vestry.

The School which has been commenced, with much anxiety and prayer, bearing the name of a venerable Bishop, to whom the subject of Christian Education was above all things dear, is intended in its present stage, for boys and girls of the poor, under twelve years of age. As soon as practicable, the boys and girls will be separated, and instructed by teachers of their own sex. Any member of the Protestant Episcopal Church contributing Ten Dollars annually, shall designate a boy or girl to the Day Schools — and any such one giving Seventy Dollars annually, shall have a boy boarded, cloathed and schooled. The great matter of instruction in this School, shall be the principles of Revealed Religion, as understood by the Protestant Episcopal Church.

Thus it will be seen by the Church at large, that though our commencement is small, our plan is comprehensive. As our means are increased by the donations, bequests,\* and annual subscriptions of the pious, we will materially enlarge our operations. Those boys will be selected from this primary department, who may be moved by the Holy Ghost to preach the Gospel, and trained in the Classical Department for that sacred office. It is thus fondly hoped that we are establishing a School at *home*, which may prove a nursery for the Church, and through which the Lord will send many laborers into His vineyard. The earnest attention of the Church, every where, is invited to this Institution, and their prayers for its success desired.

A suitable House and Lot can now be purchased on reasonable terms, and contributions are solicited for this purpose.

J. K. SASS, Esq. is the receiving agent in Charleston.

THOS. S. ARTHUR,  
*Rector of Christ Church, Greenville.*

\* These may be given, or left in trust to the Vestry of Christ Church, Greenville, for this School.

Easter Monday.

May 1.

### *Receiving Agents for this Diocese.*

THE BISHOP OF THE DIOCESE for Missions, within the State, commonly called *Diocesan Missions*.

JACOB K. SASS, Teller of the Bank of Charleston for Missions within the United States, under the direction of the "Domestic and Foreign Missionary Society of the Pro. Episcopal Church," commonly called Domestic Missions. Also for the Nashotah Mission House, and Rev. J. L. Breck's Mission, Minnesota Ter. Also, for the Dehon School, connected with Christ Church, Greenville, S. C., and the Missionary at Barnwell C. H.

HENRY TRESCOT, Esq., Cashier of the State Bank, for Missions without the United States, under the direction of the Society above named, commonly called *Foreign Missions*.

### *Daily Service is held*

In St. Philip's Church on Monday and Friday, at.....	XI o'clock.
" St. Peter's " Tuesday,.....	" "
" St. Michael's and St. Paul's on Wednesday,.....	" "
" St. Michael's, Friday afternoon, at .....	IV "
" Grace Church, on Wednesday afternoon at 4, and on Friday, at.....	XI "
" St. Stephen's Chapel, <i>once every day</i> , viz: on Tuesday and Thursday at 10 o'clock M.; <i>every day</i> except Wednesday, at 6 P. M., and on Wednesday Evening, at.....	VIII "
" St. John's Chapel, Hampstead, on Saturday,.....	IX "

### *HOLY COMMUNION.*

In St. Philip's,	
" St. Michael's,	{ On 1st Sunday in the month.
" St. Paul's,	
" St. Peter's, and	{ On the 2d " "
St. Stephen's,	
" St. John's,	
" Hampstead, and	{ On the 3d " "
" Holy Communion,	
In Grace Church, on the 4th	
" St. Stephen's,	{ On the last Sunday.
" Calvary,	

In one or more of these Churches, on the five great Festivals, for which "special prefaces" have been provided.

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### *Church Societies in South-Carolina.*

1. Protestant Episcopal Society for the Advancement of Christianity in S. Carolina, John Hanckel, Treasurer, at the Bank of the State of South-Carolina. The Library is open every Monday, Wednesday and Friday, from 12 to 2 o'clock. Annual subscription \$5; Life subscription 50.
2. Society for the Relief of the Widows and Orphans of the Clergy—Treasurer, Jas. R. Pringle, Esq. office at J. Adger's, Hamilton's wharf. Annual subscription \$10; subscription to the fund for the support of decayed Clergymen \$5.
3. Female Episcopal Bible, Prayer Book, and Tract Society—Treasurer, Mrs. Jane M. Thomas, Boundary street, north side; Librarian, Miss Jane M. Pinckney, 28 King-street, near Whim's Court, by whom Bibles, Prayer Books, and Tracts, are delivered every Monday morning. Annual subscription \$1; Life do. \$10. Members entitled to one Bible or Prayer Book, or 500 pages of Tracts annually.
4. Charleston Protestant Episcopal Domestic Female Missionary Society—Treasurer, Mrs. Dehon. Annual contribution \$5; Life subscription \$20

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### **To the Friends of the Church Home.**

Donations for this Institution will be thankfully received, *in money*, by the Treasurer, J. K. Sass, Teller of the Bank of Charleston; and in *provisions* of every kind, *clothing* and other articles needed in the Institution, at the Church Home, 27 Laurens street, opposite Wall-street. The home is now in successful operation, with 17 inmates, 12 of them orphan girls.

June 1.

### **Rev. Dr. Jarvis' History of the Church,**

Prepared under the appointment of "the General Convention." The 2d vol. of his work—being the 1st of the History of the CHURCH OF THE REDEEMER,—containing the First Five Periods, from the Fall of Adam, in Paradise, to the Rejection of the Jews and the calling in of the Gentiles.

Subscribers are requested to call or send for their copies. Price \$3 for each vol  
February 1, 1851. A. E. MILLER, Agent.